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THE BURMA NEWS

JULY, 1935

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THE

BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.
Subscription Rates: Single Copy with postage, Rs. 2/6, $0.75;
Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York

ol. XLVIII | Rangoon, Burma, July, 1935 | No. 7

Contrasts

In continuation of the sketchy ac-ount of the hot season tour into the Hill Tracts, I might put in a contri-ution on, "....and when they came own from the mountain....," depic-ng some contrasting scenes and hap-enings on the plains. The refresh-g beauty of those mountains and lleys, rivers and streams, the lavish riety of growing things, and all the ticing aspects of nature, that bring ch satisfaction to the heart, are to experienced and enjoyed to the ll on that marvelous Hpimaw trail. ravel on the plains has nothing so mulating to offer.

But I would rather point out the before and after" contrasts, on both ls and plain, those that pertain to nd and spirit, wrought by the trans-rming power of the gospel and are t due to geographical location. ere are still many villages that are the "before" period up there in Maru and Lashi Hill Tracts. here superstition governs every ase of life from the cradle to the ve, where life itself is just a grim uggle for survival, where opium l strong drink form the only es-e from its misery, where clean, in-ent enjoyment is unknown and all ire for individual or community provement is apparently lacking, apathy and hopelessness are ap-ing. The atmosphere is depress-

One is burdened with desire to use them to a sense of their own need, to introduce them to the Giver of the Abundant Life.

Such a village is often perched on the steep slope of a somewhat flat top of a mountain. The houses are scattered about in a hit or miss fashion with crooked paths leading to the water supply and the hill-side paddy fields. The architecture is primitive, the material chiefly bamboo, where that flourishes, the roof is of thick thatch and there are no windows open to fresh air and sunlight, and the few doors are low and narrow. Constant fear of nats getting into the dwelling to bite the inmates has prescribed this unsanitary plan of housing. Open windows and doors are standing invitations for the unseen enemy to enter and must be avoided at all costs. There is no get-to-gether for worship and mutual help in matters of faith, no bond of fellowship and love, and no concern for the future. Life is on the lowest plane.

Now go to a Christian village. Here the life of the community is centered in the church. I do not mean the chapel-schoolhouse, but rather the body of believers. They call themselves "hpung masha ni" church people in the true sense. Superstition has been routed and a childlike faith in the power of God has taken its place. In the matter of superstition these people will stand favorable comparison with the great masses of "enlightened" folk in western lands.

The style of architecture is definitely modified. Bamboo is still the preferred material, as it costs nothing and is easy to work, the roof is still of thatch in the jungle, but it is higher, the house is more open and much, much lighter. Whenever the resources of the family allow, a house of wood with iron roof is put up and as many improvements as they can afford are added.

Where there are graduates from our schools, you will find nice gardens, neatly fenced, with quite a variety of vegetables and fruit, to relieve the monotony of the rice and yam diet. You will also find that the teaching of the schools regarding cleanliness of body and dress has made some impression, though I will admit there is room for improvement still! The twin evils, opium and liquor are taboo, and a transgressor is severely dealt with — church discipline still functions. It is to be regretted that the present older generation clings rather tenaciously to the tobacco and betel habit, and suffers the consequences in ruined teeth, but our young people in the schools or just out, are proud of their fine white teeth.

There is an interest in individual and community welfare, the school is recognized as an institution of importance and value. A Christian village has its children in school. There is a forward look, an upward look and a spirit of helpfulness. They do not "neglect the assembling of themselves together," for prayer, praise and worship. The church functions in this respect too. I am not trying to say that the average village church is "without spot or wrinkle or any such thing;" no, not yet — its members are admittedly imperfect, but even so they bear witness to the transforming and keeping power of the gospel, and the efficacy of simple faith.

After groping one's way about in the Egyptian darkness of those typical "long houses" up in the hills, and getting thoroughly smoked in th nights spent by the very open fire where "Smoke gets in your eyes" i reality, it was a treat to come t houses not made in that style. Soo after arriving in Myitkyina we wer invited to attend the dedication of new house built by the carpentr department of our "college of applie science," faculty and students alik working during the vacation. Wha a contrast! It is not too much to sa that centuries lie between the mind that produce such houses as that o the heathen chief of Matau and thi light, airy modern home, dedicate that day in May.

But some of our young people ar leaping across the centuries at on bound. The son of that very chie is a preacher of the gospel in tha district, winning trophies, one by one I have faith to expect confidently tha he will yet win his father, mother uncles and all the relatives to his Lor and Master. The same power tha worked the change in him will wor in them for their salvation. His wif has opened a little school with no re sources except faith, love and a desir to serve. It is the only school in large area and will be of untold bene fit to those under-privileged children Already a friend of the work ha come with financial aid, to get it o its feet. News of this unexpecte assistance will be tonic to th courageous young couple and an in centive to further effort.

The Lisus are listed as a backwar people. They are hard to civiliz they do not care for education, the seek the most inaccessible heights fo village sites, they use less water pe capita either in or outside their pe son than any other people, they hav the worst roads and the poore habitations known, so even the Mar and Lashis look down on them. B again the power of the gospel ha touched the Lisus, and great tran formation scenes have taken plac Some of them have come down fro

heir mountain fastnesses, have estab-
ished villages on the plains, have
earned the use and value of water
or inside and out, and are sending
heir children to school. And these
hildren are as bright and teachable
s any we have, and have in many
ases taken away all the prizes from
ne astonished Jinghpaws!

One such Lisu village is near Myit-
yina, and the day after dedicating
ne new house in Mayan we went
rom the railway station to this place
here dedication services for a new
apel were held. I had asked them
o just prepare tea and I would bring
read along, but to my surprise, I
ound delicious chicken dinner await-
g me, with soup and pudding, com-
lete. The chapel is a very nice build-
g, ample in size and well-made.
he Christians raised the money and
d it without fancy fairs and sup-
ers. The Lord's work is being
anced in the New Testament way,
very one giving as the Lord has
rospered. This chapel is another
iumph of faith, love, and sacrifice.
And so the work goes on expanding
d enlarging, the story of the mus-
rd seed all over again. And the
an who had the privilege of planting
is field is still with us and rejoicing
the growth of the tree, but not
sting on his oars, not he! He is
ll full of enthusiasm and still mak-
g valuable contributions to the
ork. And when the young men who
e now being trained are ready to go
t as workers, grounded in the Word
d taught in the best methods of ap-
oach, may they have also caught
nething of the spirit and courage
d faith of their trainer, Rev. Geo.
Geis. With a greater force of
ch young men there will, with the
ssing of God, surely be a great in-
hering in the not distant future.

Hulda K. Smith.

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Better make penitents by gentleness
n hypocrites by severity."

—*S. Francis deSales.*

Greetings

My greetings to you all. I arrived in Moulmein at Mission Street Jetty on May 28th. All of you know how it feels to return but three years away has made me especially happy to be back and very anxious to be used in helping to build God's Kingdom in Burma.

A steamer letter from Ethel Hunt Davis of Burlington, Washington, conveyed greetings to all her friends here in Burma. Her interest in the work here never wanes. She is secretary-director of the Women's Conference of the Bellingham Baptist Association and in this capacity is able to help spread missionary interest. Her invalid aunt passed away a year ago and her own parents are in better health than they were last year, yet Ethel is always busy.

It was my privilege to have a short visit with Hattie May Price in Pasadena. She also sent greetings to her friends in Burma.

1935 Meadowbrook Road, Pasadena, will always reach her although she is now working in the government relief office in San Fernando. She has on her list nearly 100 families whom she must visit and plan budgets for each month. Besides this hard work she makes missionary talks. The Hattersleys look fine too.

Come see me at Morton Lane.

Carrie Hesseltine.

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Moulmein—Burman

Morton Lane has given a glad welcome to Miss Hesseltine who arrived on the 28th of May, by the S. S. *Kuala* direct from Penang. All the teachers of Morton Lane and all the Moulmein Baptist missionaries were waving from the jetty as the little white steamer came in like a yacht. It does not seem that Miss Hesseltine could have been away over three years, for she fits in just as if she had been away only a month. She looks well and is full of enthusiasm.

After welcome programmes for Miss Hesseltine, we had farewell programmes for Miss Lutter who left on June 5 for Maymyo. On July 2, Miss Lutter sailed for England for study leave after twenty consecutive years of very hard service at Morton Lane School. We miss her very, very much, but feel very glad that she can have the advantages of a period of travel and study and refreshment, for no one ever deserved it more or could get more benefit from it.

The school enrolment is a little larger in every department than last year, the greatest gain being in the Vernacular School where pupils do not have to pay fees. The total for all departments is 452 and a few pupils are still coming for admission. In many ways the Kindergarten Training Class is the best we have ever had, and as this is the second year of their course, the girls ought to be ready for positions after their government examination in March. These girls have had special training in the organization of school games and sports and Girl Guides. Girls who wish to start Kindergarten Training here in May, 1936, must have passed the High School Final Examination, according to an order of the Director of Public Instruction. We are already receiving applications and the number accepted is strictly limited.

In the hot season I had a very delightful four weeks at Maungmagon near Tavoy with Gertrude Anderson. I found that the scenery of the motor car trip from Ye to Tavoy and on to Maungmagon surpassed all I had heard about it. I had no idea that Tavoy was so beautifully situated, entirely surrounded by range after range of hills. The beach was perfectly lovely and I enjoyed a daily swim in the clear sea. We played tennikoit (deck tennis) on the hard beach and walked a good deal every day. Of course I slept well by day and by night and had a fine appetite for the delicious sea food. In Ta
I saw some of the Jubilee celebrati
and had a Rally for a large num
of former pupils of Morton L
School. I stopped in Ye over-ni
and called on eight former pupils w
live there, several of them are tea
ers. I reached Moulmein on May
feeling in fine condition for the n
school year.

Mildred A. Mos

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Proposed Amendment to Conference By-Laws

In compliance with the Conferen
rules governing amendments to
By-Laws notice is hereby given o
proposed amendment to Rule I, S
tion 2, third sentence, commenc
line seven, which now reads as f
lows:—

> "After this a second or *electing bo*
> bearing the names of the th
> nominees receiving the highest n
> ber of votes shall be prepared
> circulated by these officers."

The proposed change is that
section should be altered to read
follows:—

> "After this a second or *electing bo*
> bearing the names of the
> nominees receiving the highest n
> ber of votes shall be prepared
> circulated by these officers."

Mover — E. T. Fletcher.
Seconder — W. E. Wiatt.

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Prayer before Work

"How can I stop to pray? Look at
pile of letters, these sermons which hav
be prepared, these meetings at which
speak. I cannot stop. Someone else m
pray, and I will work." Thousands
Christian workers are heading for a nerv
breakdown, and terrible depression,
some of them become spiritual wrecks,
cause they thought that what they did wa
more importance than what their L
would do through them if they would o
give Him the opportunity ..... When
think that incessant work can do more t
pray-prepared work, you are making
most common mistake of the followers
Christ.

Lionel B. Fletc

Miss Effie Adams

Before me is a picture of a very lear friend. She welcomed me to Toungoo so graciously in the fall of 924 and was a constant help and inpiration to me throughout my first erm in Burma. Since then too I ave always found her advice wise

d unprejudiced. To-day her body s been laid to rest in the English metery in Toungoo, but she is ppy with her Saviour.

Effie Adams was born not far from ston, Massachusetts, and after a od education and normal training taught several years in Massaısetts and Rhode Island. Then, ring the Great War, she went to do ne work for her country in ashington, D. C. While there she ned the Burrall Class of Calvary Baptist Church. It was a large woman's class founded by and named after Miss Jessie Burrall, now Mrs. Eubanks. From what Effie has told me, I understand that there, under the wonderful leadership of both Miss Burrall and Mrs. Abernathy, she received a greater vision of the world's needs and of what her part might be in meeting them. A little later she offered herself for special service for her Master in foreign lands. Thus she has served Him faithfully as the special representative of that class for fifteen years in Burma.

At that time the Paku Karens in Toungoo were very anxious to have again a lady missionary all their own. Several years before there had been

lady missionaries but for various reasons they had been unable to stay long and help these needy people. Thus with great joy they adopted Mama Adams as their very own on her arrival in Burma in the fall of 1920. Almost without exception these Karens have given her their loyal devotion and complete trust from that day till this. The explanation is very simple. She was a loyal and devoted servant of all, always planning and hoping great things for the future for her Karens. Her fine mind and steady, conscientious labour brought about great improvement in the Paku Karen High School, which was raised to a High School in her time. With great patience and love she led her people on and to-day there are fine nurses, good teachers, young men in college and seminaries, and in business, who can all point to her quiet, helpful, Christlike influence on their lives. Several of the teachers whom she has trained for many years have been spoken of by both Government Inspectors and Educational Experts from America as the finest primary teachers in Burma.

But not only to the Toungoo Karens did she give her interest and help. On the Reference Committee for some time, she tried to serve all the Karens of Burma, as well as all other races. She proposed and hoped to work out some day some valuable improvements in Vernacular Education in the villages. Lately she started in the Paku School a practical type of education for those who had had to stay out of school or were slow in books or who had no work. This took the form of agriculture, especially plant and animal culture.

As the Karens in Toungoo have said, "She talked little, but when she spoke, her words were valuable." They also have mentioned very often about her patience and her constant, humble devotion to their betterment, and of their complete trust in her.

A true Christian she was, and a friend worth knowing, always striving to be the best and to bring out the best in others. We have lost a dear, loved one, the Karens a mother, sister and friend, but Heaven is richer.

Charity C. Carman

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Neither are Your Ways My Ways

(Isa. 55:8)

"No, I'm not rebelling or complaining — I've had too great a blessing to feel that way — but I *am* curious."

The speaker was a bed-ridden patient, in the third hospital where healing powers he had sought with as many months. Prior to entering the first of them, there had been long weeks of ineffectual and discouraging treatment, during which the sufferer, his wife, and many friends earnestly and honestly sought God's guidance for him. Nevertheless, none of the physicians had been able to correctly diagnose the case, and he had steadily grown worse.

Finally, believing that a loving Father's hand was guiding, he journeyed to a distant city, where he was a total stranger, to enter a noted hospital. Four weeks spent within its walls brought two results — a further loss of strength, and his physician's decision to transfer him to a near-by surgical institution. The distance between the hospitals was short, and the trip was made in an ordinary stretcher. At the end of four weeks in hospital No. 2, the patient was informed that his was a medical case, not surgical, so another move was necessary. New friends were unanimous in recommending a third institution, and an ambulance transferred the now helpless invalid. It looked like there could be only one more ride for him.

But, right there and then, the heading to this little story began to be again proven true. Assigned to the professional care of two keen, masterful physicians and a competent nursing staff, within four days' time the sufferer's decline had been stopped, and he was definitely started on the upgrade. Two or three weeks later, as husband and wife talked gratefully of the change that had taken place, the opening sentence of this narrative was spoken.

Then the patient continued: "Why when we were so earnestly seeking His guidance, did not God direct us to this place three months sooner? By now I should have been cured. Oh, I'm sure He hath done all things well; but I'd just like to know the *why* of it."

Another month passed. The patient was no longer bedfast. One day, a patient with a sprained ankle was wheeled alongside him, and introduced. The newcomer was a medical research worker, from the home town, in Scotland, of the curious patient's chief physician. The newcomer became a daily visitor of the older patient, and they were soon warm friends.

One day, while they talked of their mutual friend, the hospital physician, the newcomer dropped a remark about having been with that gentleman, "at home, early in October." The "curious" one grasped his new friends arm, and asked; "Where do you mean by 'at home'?" "Why, in Scotland, of course," was the immediate reply.

A great flood of light, and love, engulfed the "curious" one. He had been wondering "why" his Heavenly Father had delayed guiding him to his place, where his latest physician had proven so interested and effective. Now he saw the "why!" That physician had been thousands of miles distant when the patient had entered the first hospital. Had he, at that time, entered hospital No. 3, he could not have been assigned to the masterful care of the physician whose kindly interest and expert knowledge had succeeded where others had failed. Those long, anxious months of physical backsliding now appeared as a needed preparation for — what God always does for those who trust Him — the best. For

God answers prayer

"Sometimes, when hearts are weak,
He gives the very gifts believers seek.
But, often faith must find a deeper rest,
And trust God's silence when He does not speak;
For He, whose name is Love, will give the best.
Stars may burn out, nor mountain walls endure;
But God is true — His promises are sure
To those who seek."

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Notice

It has been suggested that there are certains subjects or questions which various missionaries would like to have discussed in Conference, and which they would like to put before the Mission, in a way similar to the Forum in the Watchman-Examiner. Questions suggested have been: the amendment to the by-laws regarding the number of nominees on the election ballot of Conference, Regional representation on the Reference Committee, to what extent may the Reference Committee change an action of Conference between sessions.

The Editor will be glad to receive any contributions of this nature, for the August and September issues and if a sufficient number are received will print them in a special supplement for circulation among missionaries on the field only. Individual contributions should be limited to one page of the NEWS.

This picture printed

Below will be found t

Back Row: — Mr Davenport, Ernest and Fred Armstrong, Mr. H. Vinton,

Second Row: — Miss Ayers, Miss Putnum, Mr. and Mrs. Mosier, Messrs. Heptonstall, Valentine

Third Row: — Mr. Carson, Mr. Kelley, Mrs. Hancock, Miss Sutherland, Mrs. Burhoe. Mr. Bushell, Miss Lawrence, Mrs. Kir

Seated: — Dr. Barbour's, *Sec.*, Dr. Harper, Mr. and Mrs. Geis, Drs. Bunker, Cushing.

Front Row: — Dr. Corson, Mrs. and Mr. Grigg, Dr. Leeds, Mrs. Heptonstall,

was taken in 1901

se in the photopraph

r. Ingram, Dr. Kirkpatrick, Mr. Tilbe

ings, Mrs. and Mr. Gilmore, Miss Peterson, Mrs. Phelps, Stella and Alto Ragon, Jesse Smith

e, Miss Stark, Mrs. Elwell, Mrs. Rose, Mrs. Vinton, Mrs. and Mr. Armstrong,

e *(back)*, Mrs. Mix, Miss Hawks, Mr. Cross *(back)*, Miss Clarke

Mrs. Randle

Mrs. Roach, Dr. Nichols, Miss Emily Hanna, Miss Kate Armstrong, Mr. McCurdy

Rural-Minded Mission

Thomas Jesse Jones, the Educational Director of the Phelps Stokes Fund, who has spent years in social, educational and religious work in America, Africa and Asia, says that the "missionary" is increasingly devoting his services to the "basic realities of individual, community and spiritual life." He cites as one example an American Baptist missionary out in Burma, named Brayton Case, who appears upon the horizon "on the road to Mandalay, with a pig under one arm and a Plymouth Rock hen on the other." Whether this is literal or metaphorical, it is a historical fact that the Kaiser-i-Hind medal for conspicuous service in agriculture was conferred upon Mr. Case in Mandalay by the King-Emperor of Burma.

Some fifty years ago a predecessor of Mr. Case, Dr. Roberts, had "crawled on his hands and knees before the throne" to get permission to start mission work among the "wild Kachins" in the north of Burma. A battalion of men of the same Kachin race took part in the ceremony attending the award — now protectors of the peace, who had been bandits and robbers. In this transformation the missions had a potent part. But in whatever manner he made his way into Mandalay, he proceeded from Mandalay by motor car into the northern region (the home of the Kachins) and into the borders of China (where, as he writes, he got in a tour of a thousand miles orders for an additional thousand eggs a week to be supplied by the village poultrymen). It is, however, not to be assumed that this was the prime object of his journey. The social and spiritual services are first in the purpose of the missionaries, of whom Brayton Case is but a type.

From the *New York Times, April 25.*

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The Heart that deigns to ask for my poor love was broken once for me.

Kutkai — Kachin

The Sunday meetings in Kutkai begin at seven o'clock in the morning, when we have a Sunday School. As there is no Mission School in Kutkai, from which we can draw the teachers and make it compulsory for the pupils to attend, we have somewhat the conditions of a Sunday School at home, as we must depend on the Christians for voluntary teachers. The Sunday noon service is held at the same place — a bamboo thatch roofed building in the town. About fifty to seventy-five usually attend. Every two months we have a general meeting to which come the Christians of the villages in the vicinity of Kutkai. Then the building is full, and the first-comers must be urged to sit near the wall, away from the doors, so that the ones who come later can easily find their places. On that Sunday the pupils of the Bible Training School do not go to their villages for the usual week-end work.

The Wednesday prayer meeting is held at our house, and from fifty to eighty attend. A week ago Mr. Geis asked that they come prepared the next week to tell of the greatest blessing which had come to them during the last two or three months. The meeting was very spirited when they told of these blessings, and many took part. An Evangelist and the Chief of the village had come to the meeting also, and took part. The Chief told that he attended the Namkham School for a few years, but when he was in the Second Standard his father died and he was compelled to stay at home and take his father's place. But even at that age he had absorbed the Bible lessons about the only true God, and would not worship the spirits. He had many talks with his mother about all this, as she was not satisfied that her son should not make offerings to the ancestral Spirits. But last March he made up his mind to make a clean break. He and his mother agreed that he should make a big feast to the spirits and

the priests, and announce that after this he would walk in the Christian way. He did this, and the result was not persecution, as one might imagine. The Evangelist added the good news, that some of the spirit priests seem interested and may soon follow in the Chief's steps, and become Christians. This was good news indeed, a good ending to the "Blessing" meeting. The people seem to like these special subject meetings as they asked for another topic for next week.

The week-end work of the Bible Training School pupils is always interesting. During the last two weeks they reported that in three houses the spirit altars had been torn down, and they were now preparing the people for baptism. The tearing down of these altars is only the first step towards Christianity. As you can imagine they bring with them many habits not tolerated among Christians, and also much ignorance about the Christian way of life. This year we have a nurse from the Namkham Hospital, and she goes with the girls to the villages, a different village each week. Last week, in a village twelve miles from Kutkai, she was the means of saving the life of a woman who had trouble in child-birth. This nurse attends the classes, works in the garden every morning with the other pupils, and in it all seems to be one of the happiest ones here. During the last week-end, 1103 people attended the meetings held by the pupils in the various villages. The collections which are brought in every month amounted to Rs. 3-12-0 for this week-end, and the money contributed toward the work of the Namhkam Association amounted to Rs. 3-11-6.

The Evangelist at Kutkai visits villages near Kutkai, and reports that in seven houses the spirit altars have been torn down. In the vicinity of Mung-yai, of which Mr. Geis reported last month, thirteen were baptised. These had been prepared by the Evangelist located there, who is supported by the Namhkam Association.

So the work increases, and we are busy trying to do our share in it, which of course is the smallest part of it all. God's blessing must ever be the greatest share if the work is to stand.

Mrs. Geo. J. Geis.

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Bassein — Burman

As a Burman Missionary, I find real inspiration in reading the letters from Thonze that are often found in the NEWS.

Bassein does not have so much of interest to report, though the Missionaries are kept very busy.

During the Hot Season vacation, some of our teachers, with the help of three Burman Christians studying in the seminary, held three D. V. B. Schools. We visited each of the schools on the closing day. Formerly, two of the Community groups seemed very ignorant and indifferent. The ten days of teaching and living with the people accomplished a wonderful change. It seemed a marvel to us that in the short space of ten days, they could learn so much of cleanliness and order, as well as so many Bible verses, Bible stories and songs. We only hope another year there will be those willing to sacrifice their time and energy, so that more schools may be held. It must make a bright spot in the life of the village.

Our four A. V. Schools have opened well. One is a little short of last year's attendance, one about the same as last year, and the other two have considerably increased their attendance. Each of the schools is staffed with earnest Christian teachers. The influence of these thirty teachers on the nearly 700 children, cannot help but be for good. No one objects to the Bible teaching, though the Conscience Clause is posted for all to read. What a pity that many places are denied this contact with the

people of the community! No words can adequately express our regret over the closing forever of our Shan-Burman school in Bhamo, the only Baptist A. V. school in all Upper Burma north of Mandalay. Since the days of Dr. Ola Hanson and Dr. Griggs, this school has been a growing influence in the Bhamo District. The community both Christian, and non-Christian, urged the school be continued. We are told that now the splendid plant has been turned over to Government, probably never to be reclaimed by Baptists. The years of earnest effort there, filled full of what seemed worth-while service, is now, with one stroke wiped out. Few A. V. Middle schools in lower Burma can boast the 340 pupils that were there when we left. The closing of the school and others in the Province strikes a stunning blow to the Baptist Burman work in Burma.

Perhaps the method of the early missionaries of so closely linking the Burman church with the school, was not wise. However, by taking from the Burman Community their schools now it seems the one contact with them is cut off and Evangelistic work made difficult, if not hopeless.

Laura M. Spring.

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Bassein — Sgaw Karen

As the village where our Association was held was very difficult to reach I did not attend but I received a good report of it.

About 3000 people attended but no foreign missionary. (Two have already been invited for next year) The Pastors' Provident Fund comes into operation this year. According to this a pastor contributes yearly Rs. 10, his Church Rs. 10, and Home Missions Rs. 5, a total of Rs. 25. The pastor is allowed three per cent interest. The Endowment Fund which is meant to place the school on a sounder financial basis has reached Rs. 11,000. It is planned to raise three lakhs for this fund. A Scholarship has been established — the first of its kind — known as the Bogale Scholarship Fund in memory of Dr. Bogale who had his education in America. The interest only is to be used for a worthy pupil. The school closed with a substantial credit balance. Although the crops suffered from a blight due to the lack of the late rain the people do not seem to be discouraged and show increasing interest in the school.

Two men who taught for us last year have entered the Teachers' Training College. We have a staff of twenty-six and an enrollment of 678 of which 174 are in High School. The pupils are impressed with the fact of the different races in the school. I have a group of fifteen or more Kachins, Burmans and Chins for Bible Study. They meet at my house during the evening services.

A report from our Field Superintendent, Sir San C. Po, M.D., says Thra Maung Yin is in touch constantly with all Christian and heathen villages, preaching, and converting and baptizing. He took a two weeks' trip in the Mission motor launch, Thra Wa, visiting fifteen or twenty villages and baptizing. He had a ten days' Bible Class at the west coast, where the Karens once had a mill, in a village where people once interested had gone back but had been aroused by the tactfulness of Maung Yin. They asked for the help of the man who had charge of the mill when it was in operation but the death of his wife prevented him from going to them.

Sir San C. Po goes out every other week-end to Christian villages to encourage the Christians in school and church life. He tells the people after the death of Moses, the leader of Israel, God told the people to follow Joshua and so he says Dr. Nichols is dead but they are to trust him, and God will do His part. He visited forty-five villages last year, going out Saturday and Sunday as Dr. Nichols

did. When any objection is made to his travelling on Sunday he asks if they do not come to church and then return home. He says that is what he does. He has a Gospel Choir and sometimes the women accompany him. He spent two full weeks on tour just before the Association.

Clara B. Tingley.

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Agriculture and Spiritual Nurture at Pyinmana

I saw a longlegged bird hopping among the bushes and with its long beak pulling insects out of the ground. Its character and life were shaped by the way it made a living. How much are the lives of our village people shaped by the way they make a living too. Are we seeing to it that the process of making a living is a process of spiritual nurture so that it results in Christlike character? More and more do I feel that the agriculture and marketing and health service at Pyinmana is fertilizer for soul growth.

This season we are starting to undertake a farm demonstration program in selected villages along a hundred miles of the railway line from Pyinmana. Joseph Maung Nge, a graduate of the Agricultural School and the Burman Seminary, is assigned specially to this work. The Christian villages are particularly pleased that he will visit them monthly with seed and advice. The seed of a few promising varieties of crops have been distributed. In the wet zone of Lower Burma Amagyi Emata paddy A. 28-8, a medium early variety, is considered the choicest of our exported paddies. On the higher fields Cheduba Ngasein C. 30-3, an early variety for home consumption, is suitable. When this is harvested it can be followed by gram or cow pea as a cold season crop.

In the intermediate zone of Upper Burma, maize on loam soil and groundnut on sandy soil is put in and interplanted with soy bean or pigeon pea in the early rains. This gives two crops from one ploughing. Another method is after the first crop to plough again at the end of the rainy season and plant matpe, pegyi, gram or cow pea. To get the people actually to carry out the program as directed requires much moral and spiritual exercise. But such a measure of agricultural improvement as is attained carries with it a spiritual by-product of value, and these people have been brought into spiritual intimacy with us.

Home vegetable garden projects continue to be carried on by the children and some new villages are on our list. Children who have kept gardens for several years are being supplied with good varieties of plantain and guava fruit trees in addition. I have just sent to the press a folder with the title "Grow Vegetables" in Burmese, which describes how to grow thirty-seven varieties of common vegetables. Those interested in pushing a program of vegetable gardening on the plains can get copies for one anna each.

By maintaining intimate touch with our graduates after they go back to their villages it is encouraging to see them taking part in the improvement of village life. At a Christian Endeavour rally just held at Pyinmana with Thra Peter Hla and Saya Ba Tun of Toungoo visiting us, several of our former students came back to tell us of their activities in the service of the village young people. Our students at Pyinmana are also conducting three outside village Sunday schools as part of their program of Christian Endeavour. Therefore the products being raised are extending beyond agriculture.

Brayton C. Case.

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The strength of a man's virtues must be measured not by his extraordinary efforts, but by his ordinary life.

Pascal.

Our Diverse Gifts

"It must be borne in mind that the blessed Spirit, in communicating Himself, is not confined to one method; not even to the method of His operation in apostolic times. For He ever lives, and is a personal Will. He deals in perfect wisdom with each man according to his personality. Hence no one man's experience is a model for all other men.

"According to a man's temperament and work is the manifestation of the Spirit within his soul. One receiving the grace sinks into deeper quiet; another is filled with rapture. The service also is different. One man is qualified by the gift to become a successful evangelist, another (many others) for ordinary holy living in home and business duties."

John Brash.
—*Anon.*

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Toungoo—Burman

Nothing much to report this month except the vacation, but that was pleasant despite some of the handicaps. We occupied one of the rooms in the Girls' School in Maymyo and found the room very comfortable, but we were there for the latter part of the Assembly, all the House Party of the Oxford Group and ten days of the Girl Guides and their running back and forth over our heads did not help us to sleep at night or in the early morning.

There was some fine fellowship in all of these experiences and we enjoyed them very much. Bringing up the arrears of accounts for the year was part of the order of the day and this was accomplished before the end of the vacation. Then there were several trips to the horticultural gardens and picnic teas and dinners by the side of the lake that added much to the pleasure of the stay in Maymyo.

One trip was made with friends to the hospitable home of the Geises. While Maymyo was warm and at times a bit too warm, we found that Kutkai was delightful and the evening was a delightful experience sitting in front of a cheerful fire in the living room and passing the time away in light or serious conversation. No one can go to this delightful place without a feeling of envy that such beautiful outlook, delightful climate and horticultural possibilities are not the privilege of the visitor. One cannot help wondering if this may not become a popular resort as the years go by.

School has opened and the enrollment is getting under way. It is not possible to say now if the enrollment is going to be as large as last year or not, but it looks hopeful and new additions are coming every day.

Reports from two of the five D. V. B. S. have come in and they are good reports. Much interest seems to have been aroused in some of the villages and requests for a return have already been received from some of them.

Lewis B. Rogers.

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A Farewell

This is to say "good-bye" to you all and to Burma where I have spent so many happy years of fellowship in service. I sail July 13 on the S. S. *Bhamo* and from Southampton, Aug. 20, on the C. P. R. steamer *Duchess of Richmond* due in Montreal the 27th of August. The next day should find me in my old home where a sick sister is longing for my coming.

I had thought to spend one more year in Burma but there is now no question in my mind as to what God's will is. I shall miss Burma more than I can tell but am sure there will be much of gladness along with the sadness in getting back to the old home across the sea. Let me assure you all that the Pound latch string will be out for any of you who may chance our way when you are home on furlough. "Poundholm" is on No. 3 Highway, Buffalo to Detroit and also on the R. R. line direct from Buffalo to Chicago.

Maubin is not a very good place to dispose of household effects. What I cannot take home with me or dispose of in Maubin I will take to Rangoon and leave at the Press or Guest House hoping someone will buy them there.

Miss Finney still has a bed and buffet here, each listed for Rs. 50. If anyone would like these please communicate with Mrs. Fletcher. I shall probably not be able to sell in Maubin —

1 good polished library table. Rs. 20.

1 set of Japanese cups and saucers (14) small plates, two large plates, two bowls, large teapot, sugar bowl and cream jug. Rs. 25. In good condition.

11 after-dinner coffee cups and saucers. Have been used very little. Rs. 5.

If sold after I leave please place to the credit of my account in the Mission Treasury.

Again, "Good-Bye" and Good bless you.

Minnie B. Pound.

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Confession

With the sorrow for sin there will always go the desire for pardon. The penitent soul is not too proud to long for forgiveness. And the measure of our appreciation of forgiveness will be the measure of our longing for it. If men to-day are prone to care little whether or not they are forgiven, it is because there is a diminished consciousness of sin and what it is.... The proper outlet for the godly sorrow which goes to make up repentance is confession. There can be no rest of heart until confession has been made.

J. Russell Howden.

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D. V. B. S.

We shall be very much obliged if friends who have held D. V. B. S. during the vacation would send their reports as soon as possible to the Director, Box 100, Rangoon.

Agricultural School Notice

Vegetables will be in season during July and August at Pyinmana. There will be sweet corn, string beans, carrots, beets, cucumber, lettuce and later sweet peppers. Pork will be shipped every Thursday during July and August. Price Rs. 1-12 per viss, shipping charges free.

B. C. Case

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Help for Orphanage

The Orphanage Committee would like to call attention to the fact that we are badly in need of funds. You will remember that we closed the year last August with something over Rs. 800 deficit. We have been running along that way all year but would like to close our year next month in better shape. We would appreciate your help. Miss Good, English Girls High School, will be happy to hear from you.

M. J. Hackett.

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Died

At Toungoo, on July 4, Miss Effie Adams.

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Arrived

On June 17, by S. S. *Kemmendine*, Dr. and Mrs. Gordon E. Gates.

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Sailed

For America via the Far East, Rev. and Mrs. H. E. Dudley, and son, Noel.

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Scripture Gift Packets

We have a supply of Scripture Texts, printed in Red Ink on 10″ × 12″ paper, suitable for wall texts. They come 25 assorted texts in a package and are free.

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Lost

Recently in taking inventory at the Guest House, I found that three teaspoons of the "Frederick silver" have been lost. Although they are plainly marked with a fancy "F," I know how easily silver can be mixed up when tiffin baskets are prepared at the Guest House for travel. Will you please look over your teaspoons and see if by any mistake these spoons have been carried away.

Thank you.

E. N. Chaney,
Supt. of Mission Guest House.

New Books in Burmese and Sgaw Karen

The following books have been published within the past three or four months and are ready for distribution.

		Rs.	A.	P.
1.	The Practice of the Presence of God, 109pp,	0	8	0
2.	An Outline Study of Comparative Religion, 147pp, ...	0	12	0
3.	Simon the Zealot, 250pp, ...	1	0	0
4.	Revenge, 77pp, ..	0	2	0
5.	From Scout to King, (Karen), 40pp, ..	0	2	0

No. 1 is the well known Christian classic of Brother Lawrence. No. 2 is an adaptation of Paton's "Jesus Christ and the World Religions" by Rev. Ba Te. It won first prize in the Farquhar Prize competition. No. 3 is an account of the Life of Christ as presumed to be told by Simon the Nationalist. It was the second prize MS. in the Farquhar Prize competition. Nos. 4 and 5 are translations of two of those fine stories found in the Torch Adventure Library. Your assistance in circulating these books will be appreciated.

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Free

An address of Dr. E. M. Dodds was so much appreciated by some who heard it when he was out here, that he was requested to have it put into Burmese for the Christians. We had it printed, he paid the bill, and there are over 2000 available for free distribution. I put one in each Reference Committee Minutes of the June meeting for your reference. Those desiring more copies can secure them from the Press so long as they last.

Field Secretary.

I shall be inclosing one copy of price list of the
"All India Missions Tablet Industry" with the next Reference Committee Minutes. I heard this medical supply highly spoken of and referred it to our own Medical Department, receiving the endorsement of Dr. Grav. I believe this will be found helpful to our station missionaries.

I am also inclosing a copy of Dr. Dodd's Tract in Burmese with the Reference Committee Minutes. There is a limited supply of these, but so long as it lasts, you can secure them free from the Press.

Some interesting dates for your calendar are

July 13th — 16th B. C. C. Annual Meetings.
Oct. 13th — 18th Mission Conference, Judson College.
Oct. 17th — 18th Indigenous Conferences.
Oct. 19th — 20th Burma Baptist Convention, Rangoon.

Next Reference Committee October 10th and 11th.

The last bulletin from home concerning Dr. Robbins told of his steady improvement, and that he may yet be able to make the trip to attend the Centenary Meetings in India and Assam. We hope we may have a visit from him, but we have no information on that item yet.

The Annual Statistical blanks for Schools are going out with the Reference Committee Minutes. These are a little late this year, but there is still ample time to get in all the returns.

The Request Forms for the year 1936-7 are being sent out with the June Reference Committee Minutes. It is very important that these should all be returned and in this office before October.

Field Secretary.

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Miss Hattersley

Fiancee of Arthur C. Hearn

Prof. and Mrs. Linn W. Hattersley announce the engagement of their daughter, Marion Bowman, to Arthur Charles Hearn, son of Mrs. E. W. Hearn, San Francisco.

The young people both were graduated from Stanford University in the class of 1934. Miss Hattersley was elected to Cap and Gown. She was graduated from Pasadena Junior College, where she served as secretary of her junior class and as vice-president of her senior class, and president of Alpha Gamma Sigma, also a member of Phi Beta Kappa.

Mr. Hearn attended Stanford four years. He was a letterman in baseball and soccer, was president of his residence hall, and was a member of Skull and Snakes. He is now completing work for a master's degree in school administration at Stanford and on the coaching staff of Menlo Junior College.

Announcement of the engagement was made to friends in the Bay Region May 9 at a buffet supper in Berkeley given by Miss Doris Todd, Berkeley, and Mrs. Inez Laughlin, San Jose.

The date for the wedding has not yet been announced.

BURMA MISSION DIRECTORY

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Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"
Mission Treasurer — Miss O. A. Hastings Tel. Address- "Ambaptreas"

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(CONTINUED ON BACK PAGE)

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Thayetmyo
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Moulmein

Miss H. M. Good
Miss A. L. Prince
Miss Hazel F. Shank

RETIRED

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Mrs. I. B. Elliott, Maymyo
Rev. Ernest Grigg, Maymyo
Rev. & Mrs. H. C. Gibbens, M.D., Loilen
Rev. & Mrs. Geo. J. Geis, Kutkai
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Miss M. B. Pound, Maubin
Miss R. W. Ranney, Kalaw
Rev & Mrs. E. B. Roach, D.D., Prom
Mrs. A. E. Seagrave, Rangoon
Miss Agnes Whitehead, Taunggyi

Drafted to Rangoon University for one year

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Miss L. P. Bonney
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Miss Martha J. Gifford, M.D.
Mr. & Mrs. C. E. Hendershot
Rev. & Mrs. G. D. Josif
Mr. & Mrs. Walter L. Keyser
Rev. & Mrs. C. L. Klein
Miss Nellie Lucas
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Miss Gertrude Teele
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Mrs. Walter Bushell
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